

THE GRUMBLER.**HIS YOUTH.**

His coat is too thick, and his cap is too thin ;
 He couldn't be quiet, he hated a din ;
 He hated to write, and he hated to read ;
 He was certainly very much injured in deed ;
 He must study and work over books he detested,
 His parents were strict, and he never was rested ;
 He knew he was wretched as wretched could be,
 There was no one so wretchedly wretched as he.

HIS MATURITY.

His farm was too small and his taxes too big ;
 He was selfish and lazy, and cross as a pig ;
 His wife was too silly, his children too rude ;
 And just because he was uncommonly good,
 He never had money enough or to spare ;
 He had nothing at all fit to eat or to wear :
 He knew he was wretched as wretched could be,
 There was no one so wretchedly wretched as he.

HIS OLD AGE.

He finds he has sorrows more deep than his fears ;
 He grumbles to think that he grumbled for years ;
 He grumbles to think that he's grumbled away
 His home and his fortune, his life's little day.
 But, alas ! 'tis too late—it is no use to say
 That his eyes are too dim, and his hair is too gray :
 He knows he is wretched as wretched can be,
 There is no one more wretchedly wretched than he.

—Our Little Folks.

SHOULDERING RESPONSIBILITIES.

There are a great many people who make excellent workers if they have someone else to lean on. If there is another who will appoint them their work day by day they will do it faithfully, energetically, and satisfactorily. But when the time comes for them to decide about their own work, and to shoulder the responsibility of such decision, they are unwilling to do so. They have been leaning so long that walking alone seems almost impossible.

This unwillingness to shoulder responsibility is one of the secrets

of the hold which the Roman Catholic Church has on mankind. Many are not willing to shoulder the responsibility of deciding what is the will of God for them, and so very gladly throw that responsibility on the priest and follow his instructions. So is it also with many Protestants ; they do very well so long as the clergyman or someone else directs them, but without such direction they are useless. This is not right. We are not to be driven by anyone nor to follow implicitly anyone but the "Man Christ Jesus," and each of us, instructed by the Holy Spirit, must shoulder the responsibility before God of deciding what the will of Christ is for him or her in any particular matter. Even in the commonplace affairs of daily life there are not a few men and women who wish to lean on others in the smallest affairs of life, who wish to have someone to blame if what they do does not turn out right. They will not choose the materials for their next suit of clothes or dress without having someone of whom to say, "He or she advised it." Often in a home the young people are accustomed to depend so much on the advice of parents in every matter that, when the time comes (as come it must) for them to form their own conclusions and act on their own observations, and take upon themselves the responsibility of their own decisions, they are unwilling and unable to do so. Young people in homes should not be allowed to lean too much on father's or mother's or the elder brother's decisions, but should be taught to form their own, and abide by them. Then, when the time comes that their former advisers are no longer by their side, they will not be babes, but men and women in the world.

When a responsibility comes to a man, if wise he will at once take it up as a sacred duty sent to him by God. He may throw it upon other shoulders, but he will be held to account for neglecting to shoulder it himself ; or, he may, indeed, like Pilate, try to throw it on others, only to find that they, as was Herod, are also unwilling to assume it. But if when it comes he takes it as coming from God, shoulders it, and de-

pends on God to enable him to discharge it faithfully, God will guide him, will help him, will give him peace, the peace of obedience, instead of the restlessness of rebellion, and will finally reward him, often in this world, and assuredly in the next.

H. R. O'M.

FEAR HIM.

The fear of God seems to be dying out like an old superstition. There are different reasons for this. The glorious truths of Christianity have taught people to love God ; "being justified by faith, we have peace with God," and so the judgment day has lost all its terror for Christians. The world is very apt to borrow Christian thought without necessarily having any right to the truths which are so much comfort to God's children, and this is in part, no doubt, the cause for the fact that the dreadful side of God's character is thought of so little. We delight to emphasize the love of God ; it is far more acceptable to the public than the other side, and so it is very easy to drop all mention of the terrors of hell. Yet it is very important to note that He whose name and nature are love, who really gives us our present conception of what love really means, is the one who spoke so emphatically of the stern side of God's character, and taught us that the same One who numbers our hairs and takes note of the fall of the sparrow to the ground, is also the dreadful Judge who says that even for the "idle word" men must give account in the day of judgment. Jesus Christ tells us to be afraid of Him who, after He hath killed the body, hath power to cast into hell ; emphatically He says, "Yea, I say unto you, Fear Him." Scepticism has had its share in making unfashionable any mention of future punishment. The world, therefore, to day discountenances in every possible way any mention of this, the dark side of New Testament teaching.

I want for a moment, then, to ask you to face the terrible side of God's character. He tells us that death in this life is something that we need not be a bit afraid of. The